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INAUGURATION

OF

Alexander Winchell,

AS

Chancellor of the Syracuse University.

1873.

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ADDRESSES
AND
OTHER EXERCISES
AT THE
INAUGURATION OF
Alexander Winchell,
AS
CHANCELLOR OF THE SYRACUSE UNIVERSITY,
THURSDAY, FEB. 13, 1873.

SYRACUSE :
Daily Journal Book and Job Printing House,
1873.

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Introductory Note.

The Syracuse University went into operation on the thirty-first day of August, 1871. Its By-Laws provide for the appointment of a Chancellor ; but during the first year, no appointment was made. The duties of the office were performed by Rev. Daniel Steele, D. D., Vice-President of the College of Liberal Arts, who, at the close of the year, resigned his connection with the University. On the ninth of August, 1872, the Board of Trustees, duly assembled, elected as Chancellor of the University and President of the College of Liberal Arts, Alexander Winchell, LL. D., then, and for nineteen years previous, the Professor of Geology, Zoölogy and Botany in the University of Michigan.

Dr. Winchell entered upon the active discharge of his duties on the 17th of January, 1873, Professor J. R. French, LL. D., having officiated as chief executive during the earlier portion of the collegiate year.

The arrangements for the inauguration were completed under the direction of the Executive Committee of the Board of Trustees. The following announcement and invitation were embodied in a circular, which was extensively distributed to the friends of the University, and persons interested in the cause of education throughout the State.

SYRACUSE UNIVERSITY, Jan 31, 1873.

You are respectfully invited to be present at the inauguration of Alexander Winchell, LL. D., as Chancellor of the University, which will take place at Wieting Opera House, in Syracuse, on Thursday, February 13th, at half-past two o'clock in the afternoon.

A reception will be given by Chancellor Winchell, in Convention Hall, on the evening of the same day, between the hours of seven and eleven, at which all the friends of the University are cordially invited to be present.

JESSE T. PECK,
President of the Board of Trustees.

OTIS L. GIBSON,
President of the Alumni Association.

On the appointed day, the friends and well-wishers of the University had assembled in large numbers from all parts of the State. The large Opera House was filled with a select and appreciative audience. The stage was occupied by the Faculties, the Trustees, the Speakers and representatives of other collegiate institutions. The following was the order of exercises for the occasion :—

PROGRAMME.

- 1.—MUSIC.
- 2.—READING OF SCRIPTURE, by Rev. J. B. Wentworth, D. D., of Buffalo.
- 3.—PRAYER, by Rev. George Lansing Taylor, A. M., of Hempstead, L. I.
- 4.—MUSIC.
- 5.—CONGRATULATORY ADDRESS, on behalf of the Students, by George W. Elliott, of the Senior Class of the College of Liberal Arts.
- 6.—ADDRESS on behalf the Alumni, by Rev. Otis L. Gibson, of Towanda, Pa., President of the Alumni Association.
- 7.—MUSIC.
- 8.—ADDRESS, on behalf of the Faculties of the University, by Professor Hervey B. Wilbur, M. D., of the College of Physicians and Surgeons.
- 9.—ADDRESS OF WELCOME, on behalf of the Colleges and Universities of the State, by Rev. S. Gilman Brown, D. D., LL. D., President of Hamilton College.
- 10.—MUSIC.
- 11.—INDUCTION OF THE CHANCELLOR-ELECT INTO OFFICE, with an Address by Bishop Jesse T. Peck, D. D., President of the Board of Trustees.
- 12.—INAUGURAL ADDRESS, by Chancellor Winchell.
- 13.—MUSIC.
- 14.—BENEDICTION, by Rev. Dallas D. Lore, D. D., of Syracuse.

The music of the occasion was rendered by the Opera House Orchestra. The citizens of Syracuse manifested a great degree of interest in the proceedings; of which the daily papers of the following day contained extended accounts. The evening reception was attended by a very large concourse of the friends of the University.

Congratulatory Address

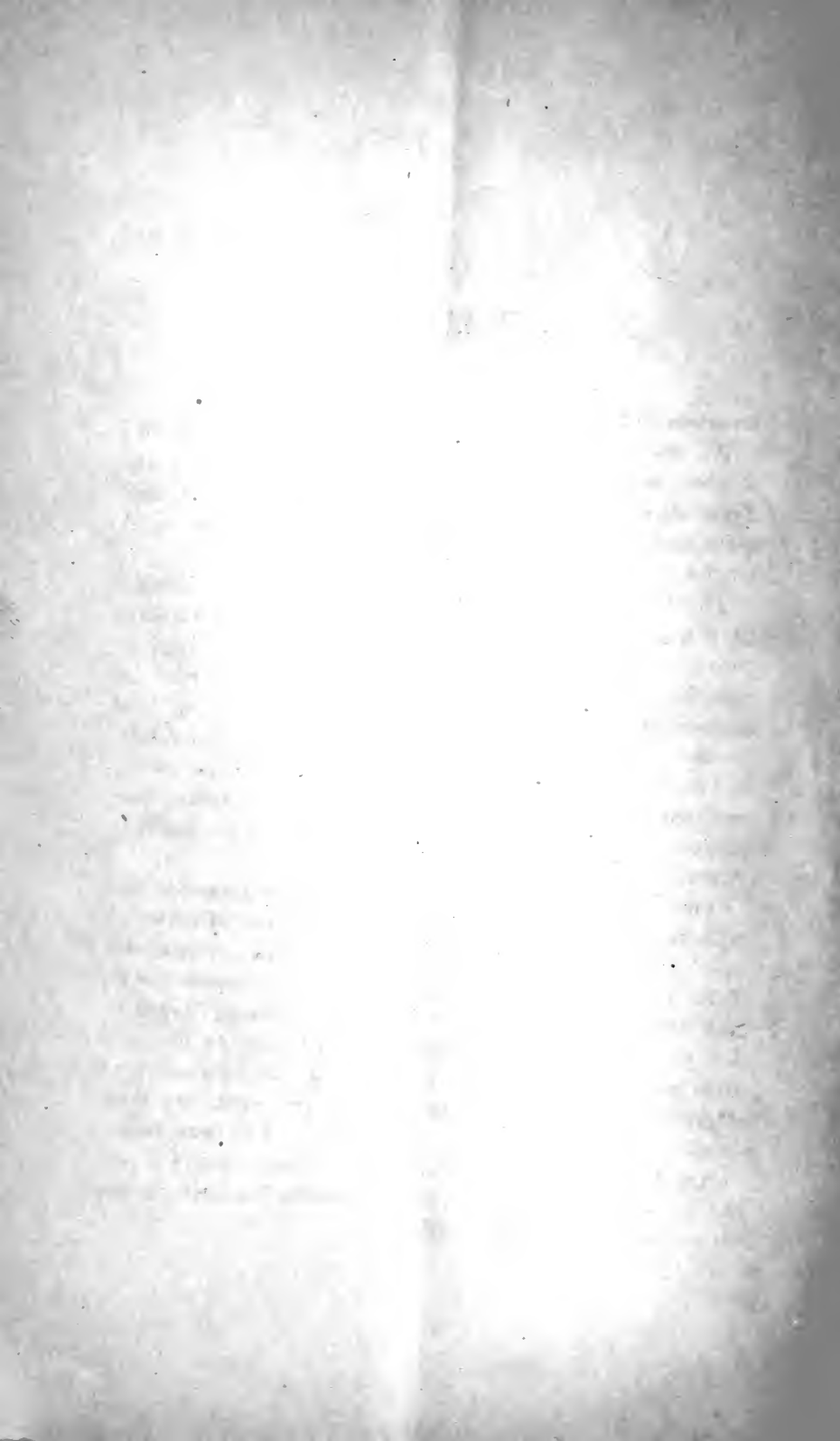
ON BEHALF OF THE STUDENTS,

BY

GEORGE W. ELLIOTT,

OF THE

SENIOR CLASS OF THE COLLEGE OF LIBERAL ARTS.



Address.

RESPECTED SIR :—

We assemble to-day to do honor to an occasion, the like of which has never before transpired within this goodly city. Syracuse, with all its praiseworthy characteristics, has, until quite recently, lacked a crowning glory of its varied excellencies—an educational institution of advanced grade.

The ancients in their estimate of the relative omniscience and omnipotence of their divinities placed Minerva second only to Jove, Wisdom next in importance to Religion ; and these principles, personified to them, abstract to us, sustain the same relation to-day. The latter had long held sovereignty in this community ; but the former—what dominion was hers ? Conscientiously and zealously the people responded. Here will we erect a throne in her honor, here consecrate a fane to her worship ; and Wisdom has been exalted.

The timbers are being hewn, the stones prepared, and without noise of ax or of chisel, the shrine of Minerva on yonder hill is steadily, silently growing to fuller proportions. And if it shall be constructed with as consummate a skill, and shall be subservient of as divine a purpose, shall it be less the admiration of the world, less a benefit to the race than was that other temple which crowned the summit of Moriah ? But an important stage of the work has been reached. Proud of the progress which has been made, devoted to the principle on which this institution is based, we come together to-day to honor him who has been chosen to preside over its ministrations.

To you, Sir, the Chancellor of the University, on behalf of my fellow students, I extend most cordial WELCOME! It is not to be supposed that *we* are less concerned for the prosperity of the University than are its Trustees, its Alumni, or its friends. Sharing with these a common interest in this auspicious occasion, no less heartily do *we* congratulate the institution upon having secured so able and distinguished an Executive; no less willingly do *we* accord to that executive *our* unreserved good-will.

Coming from a University which is thoroughly established, and quite complete in all the paraphernalia of endowments, cabinets, libraries, etc., to one which exists as yet, in its entirety, chiefly in theory, you assume a great and critical responsibility. Your duties will be arduous. Discordant opinions must be harmonized; financial embarrassments avoided; the interests of sound education conserved, and the University established in undoubted permanency and unquestioned excellence. Called to the Chancellorship of an institution which is yet in the precarious period of infancy, to you is committed its care; by you is to be formed its character; through you is to be determined its reputation; and for you it is to be a monument of glory or a tumulus of reproach.

So seldom are College Presidents successful in their sphere, that we are inclined to say of them, as of poets, "They are born, not made." Nevertheless, born or made, no success commensurate with their efforts can possibly be attained, unless they have the sympathy and co-operation of their coadjutors, the Trustees, the Alumni, and the Undergraduates. As a representative of the latter body, then, it affords me supreme pleasure to pledge to you their willing support in all your efforts for the upbuilding of the University, and a cheerful acquiescence in whatever you shall deem conducive to the common-weal; and you will permit me, Sir, to express the hope that the relations this day

established between the Chancellor and the undergraduates, may ever be of the most intimate and amicable character. In you we shall expect all that is implied in a counsellor and friend. In us you will look for manliness and principle. A counsellor in those days, when, to young people, advice is most necessary ; a friend when the trials of life are first experienced and most oppressive. Manliness in our respect for authority ; principle in a firm adherence to all just requirements. We have every reason to believe that there will be established between us this day a reciprocity of interest and esteem.

That period is rapidly approaching, if it be not already present, when the evolution of an idea, and not a conquest of arms, is to be considered the grandest triumph of human genius. Already Cæsar's glory pales before Newton's; Alexander's grows dim in the presence of Fraunhofer's. Athens, the learned, excels Rome, the warlike ; Syracuse, with its Archimedes, surpasses Carthage, with its Hannibal. Republicanism, the product of the political thought of nearly sixty centuries, is an idea, and it feeds on that which gave it being. Thought is its bulwark, the educated classes its defenders, the universities its Delphic oracles. A learned writer affirms that "legislators should, as a rule, follow in the wake of popular thought." True : but the universities should keep abreast of popular thought, and furnish sound ideas to the masses. The great Napoleon once said :—"When bayonets think, thrones tremble," and we may add, when the people reflect, republics are safe.

In view of the fact then, that the stability of republican institutions is lodged in the intelligence of the masses, may we not assume that liberty enjoins upon the university what Rome did upon the Consul : "*Videret, ne quid res publica detrimenti caperet !*" We expect as a nation to inscribe our name high on the scroll of fame, in fact, to occupy the very first place in the catalogue of great peoples. If this be our "manifest destiny," and it be fully realized, it will not be be-

cause of our business energy, nor of our public enterprise, nor of our martial triumphs, but rather because we shall have fostered *Christian* learning and the dissemination of immortal ideas.

But the name of the University over which you are to preside is a classical one—one recalling to mind the prototype of this generous city. Although situated on an island which rested like an emerald on the bosom of the Mediterranean, and surrounded by blazing hills and fertile vales, enjoying a goodly degree of prosperity with respect to commerce and trade, of no secondary importance in the politics of the times, noted in her later days for the purity of her democracy and the integrity of her public men, distinguished for many a martial triumph, yet to none of these things is Sicilian Syracuse indebted for the honored place which she occupies in history. But, rather, if her name be linked with anything of glory, if it be among the illustrious of the past, it is because she gave birth to and fostered the genius of one of the greatest scientists of antiquity. To him who preferred the retirement of his study with square and compass to the highest offices in the land; to him, who, by his consummate scientific skill, defended his native city against the combined attacks of foreign powers; to him who may be regarded as the father of the science of Mechanics; to him who made many valuable discoveries in the realm of Hydrostatics; to him who enriched the accumulations of Mathematics, and to him, finally, who, inspired with the greatness of science, exclaimed, "Give me a place on which to stand and I will move the world"—to Archimedes and to the fame which *he* acquired, is Syracuse, the ancient, indebted for the resplendent glory which encircles her name.

Likewise with the modern; although located in the heart of the Empire State—this later "garden of the Hesperides"—and abounding in wealth; the center of many commercial enterprises; possessing a powerful political influence; an important factor in the prosperity of the State; yet from

none of these things can she expect an especial and an enduring fame. But if her name shall live in history at all, it will be because, by giving birth to and fostering a University of advanced grade, she will have contributed a modicum toward a higher civilization, and have bequeathed that richest of benefactions, a legacy of ideas to the world.

Comparatively, the work has just begun. The foundations are scarcely above ground. The cap-stone has not yet felt the quarryman's steel. "*Quantus equis, quantus adest viris Sudor!*" Our faith in the ultimate establishment of this institution is strong, but unless the plan of the Great Architect be consulted, and the Master Builder himself direct the work, that faith is utterly vain.

The task before you, Sir, is a noble one, yea, in its broadest sense, patriotic. As undergraduates, our affections twine about our *Alma Mater*. Her prosperity is our joy ; her adversity, our sorrow ; and toward you, as the guardian of her interests, we entertain none but the kindest of sentiments.

May He who inspired Solomon for his work, impart to you infinite foresight and discretion. May the bases of this temple be Christian learning, the columns disciplined mind, the capitals consecrated intellect—the whole sustaining the entablature of Eternal Truth. Then will it be a monument of glory to its builders, the pride of the city, an honor to the State, a Palladium of the Republic. Then will it be an instrument in the enlightenment of mankind more potent even than the lever of Archimedes. Again, sir, I bid you welcome to Syracuse University.



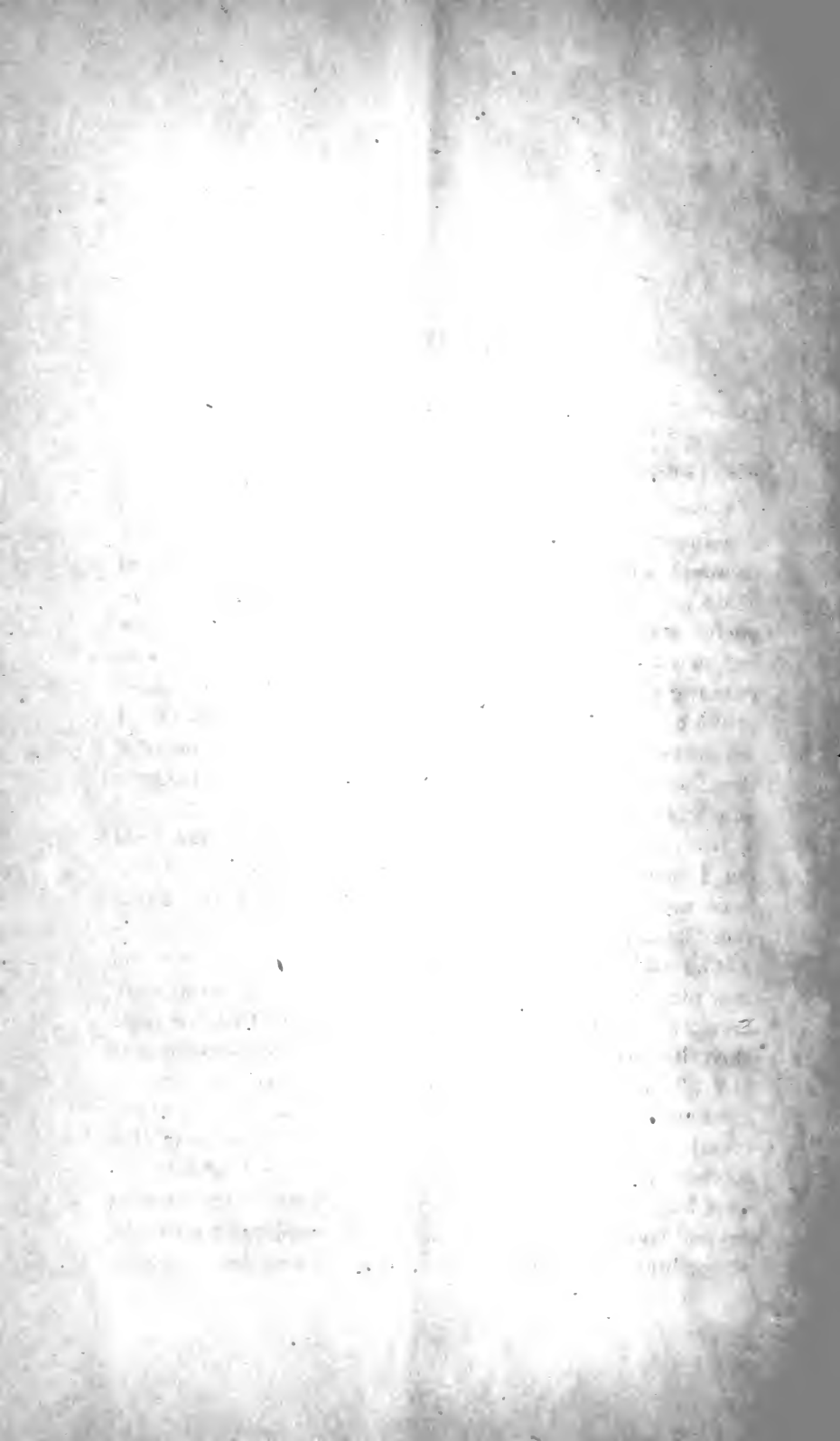
Address

ON BEHALF OF THE ALUMNI,

BY

REV. OTIS L. GIBSON, A. M.,

PRESIDENT OF THE ALUMNI ASSOCIATION.



Address.

MR. PRESIDENT OF THE BOARD OF TRUSTEES :—

When a noble ship of the line, damaged and leaky from a tempestuous voyage, having been put upon the stocks, thoroughly overhauled, re-rigged and re-named, is launched again, and now, at last, stronger than ever, weighing a heavier anchor and spreading ampler sails for a grander cruise, ships her new and gallant commander, it is time for the crew to man the yards and join with all on board and all on shore in the hearty cheering. And I congratulate myself that I am permitted to toss my tarpaulin and lead the cheers of those who mostly got their sea legs on board the old ship—which is now the new ship.

Now, sir, for fear my stock of sea terms might not hold out, I desire just here to change the figure, and also to relieve myself from a little embarrassment which the situation places me in as a representative of your Alumni.

The cold idea prevails, more or less, among outsiders and new men, that we, the old Alumni, are only adopted children ; that our own dear mother is dead, and that we little shivering orphans were picked up out of sheer benevolence, and allowed a sort of stepmotherish protection here at Syracuse. Now, at all this I utterly demur, and I am prepared to maintain the claim that we were all born of this mother, and that this is none other than our dear old Genesee herself, just a little changed on the outside and smarted up and sporting a new title—all out of compliment, no doubt, to the brave little city which she honors with her presence.

This story, sir, is all in a nutshell. Our Alma Mater was leading an honorable and dignified but rather retired life in a little country village called Lima.

I am bound to admit that as her income was somewhat limited she had to practice the strictest economy to live at all, and even then fell behind. By and by there came an invitation from your ambitious little city to remove hither, accompanied with generous promises of wider patronage and abundant material aid. She was inclined to listen. She called together her sons, counsellors and patrons from far and near, and with one voice they bade her go and prosper. So she consented ; but just as she was picking up her duds to go, a difficulty arose. Some of the inhabitants of the little village she had honored so long with her presence preferred a singular claim for debt. It was truly Falstaffian in its character. Falstaff, you remember, had bragged that the Prince of Wales owed him a thousand pounds. The Prince hearing it, confronts him savagely with—

“Sirrah ! do I owe you a thousand pounds?”

“A thousand pound! Hal, thou owest me a *million* ! My love is worth a *million* pound—thou owest me thy love !”

So the departure of the blameless, debtless Genesee was blocked by a claim upon the light and blessing of her perpetual presence—a claim so unjust that it could not be allowed, and so extravagant that its payment would have cost her both life and honor. So pending endless technicalities of law, she quietly slipped away with almost every child and chick she had, and every real friend, Faculty, Students, Alumni, Trustees, Patrons and Conferences, and accepting the new name and title that you gave her, and the ampler field for her work, she sits a queen among your palace crowned hills ; and every Alumnus, sir, recognizes in hers the well-known voice and features of the dear old Alma Mater that nursed him in her maternal arms and ushered him into literary life.

It needed not the harmless form, I had almost said farce, of a vote of adoption by your trustees to make us at home in the presence of one who knew us almost before she knew you.

The idea that Genesee College is dead, is a very stupid delusion.

Genesee College lives to-day in SYRACUSE UNIVERSITY.

The noble men who planned and labored and sacrificed to establish her, and the equally noble men who toiled and sacrificed within her walls, have never been called to bewail the failure of their work. Their hearts and hopes and prayers have followed her hither. *The sweat of her twenty-five years' struggle is the richest part of your endowment.*

And now let me say, Mr. Chairman, that the children have never ceased to feel proud of their mother. Her record in the past, though humble, is highly honorable. She faithfully nourished and brought up her sons and daughters: She held the standard of scholarship high. She never sent out a child of hers with a lie upon his parchment. And if she *has* occasionally dubbed an ambitious aspirant after "semi-lunar fardels," whose qualifications for the honor were more patent in the persistence of influential friends than in his books or brains, she may be pardoned a weakness which, I am sorry to say, is a too common one and which, I hope, she will set a good example by avoiding in the future.

Now, these older children and those our dear Alma Mater has borne in this place, not our half-brothers, Mr. Chairman, not foster-brothers, but dear little *real* brothers and sisters, desire me on their behalf to utter words of congratulation and welcome on the occasion of the formal induction into office of our honored Chancellor. And in doing this, I believe I speak what is in the heart of every Alumnus and Alumna, when I say, we are glad that you, Mr. Chancellor, were the choice of the trustees for the Chancellorship, and we heartily welcome you to your place at the head of this young University—our honored Alma Mater.

You were chosen, not because you occupied an honor-

able and prominent position elsewhere, but because you have nobly filled and greatly honored that position. And we hail your advent among us to-day, not only believing that your past record will shed lustre upon our University, but that you will make a record here also that will bring honor at once to yourself and her.

In placing a layman at the head of this University, whose grandest thought and motive is a religious one, we but do honor to the advancing sentiment of the age which puts the laity side by side with the ministry in all Christian enterprises and labors. And in selecting to represent our educational idea, a Christian Scientist, we have recognized the fact that the department of Physical Science is to-day the precise ground where Christian learning is called to repel the most determined assaults of *Atheistic materialism*.

In investing you, therefore, with the duties and dignities that appertain to the high office to which you have been chosen, so far from having the slightest wish to interfere with your investigations and inquiries in your favorite department, permit us to hope that Physical Science may still profit by your labors and studies, and that Syracuse University may not only share the distinction which you may yet further deserve for your services in this field; but that in your lifetime you may send many a young man and woman out from its walls prepared to do distinguished battle with these wholly earth-born titans.

The Christianity of this age does not distrust anything that science really says.

With a devout faith in the Written Word, there is a faith scarcely less sublime in the utterances of *nature*; because we believe that the same God that made the Word made also the World, and that the words and works of the true God can never conflict. Religion, therefore, knows no oppositions of science but those that are falsely so called.

It has seemed to me that the great fault of skeptical scientists has been that they generalize too fast. Not con-

tent with recording faithfully each step of progress in investigation, waiting for each supposed discovery to ripen into an established fact, and ascertaining with deliberate faithfulness its true place in the system of universal truth, they seem in eager haste to compel each crude and uncertain novelty of science to figure prominently in the interest of their dogmatic atheism. Of course these triumphs are short-lived, as the triumphs of the wicked must always be. But it is one of the trusts committed to the Christian Scientist to make them harmless, also, by a swift and thorough exposure of the falsity of such conclusions.

It can never be said truthfully that Christian Science is hostile to facts. It hails their advent with delight, from whatever source. It rejoices to lead the van in the constantly enlarging field of discovery. But it does *not* feel called upon to adopt the hasty and prejudiced philosophy which men hostile to the faith stand always ready to append to their discoveries. While it gives to all well ascertained facts, the largest liberty, it subjects questionable discoveries to the most rigid tests. It looks with reverent eye upon each new word of nature's revelation, and listens with reverent ear to each new utterance of God by nature's voice, and then only is it prepared to say whether these revelations from material sources be not in harmony with *the hitherto unimpeached word*. Thus it is that true science which is also Christian science, renders innocuous the intermixed falsehoods of infidel scientists. And it is because of its wide prevalence and eminence and discriminating thoroughness that the labors and discoveries of such magnificent skeptics as Darwin and Tyndall are made to yield a harvest of invaluable contributions to the treasures of sound Christian philosophy. Let us rejoice, then, at the outlook which we are permitted to take from the standpoint of the present hour. The cause of Christian learning had never before so unobstructed a field and so grand a leverage under the human mind, to lift it up, as it has to-day.

The light of Christian science has a steady increase. Its eclipse is not now to be feared or even thought of. With Christ *all* the *facts* of the material universe are in eternal harmony, for without Him was not anything made that was made. It is in this faith that the Alumni of Syracuse University welcome you and your new associates to-day, and bid you a hearty Godspeed. We pledge to you our humble but hearty co-operation by word, and deed, and prayer.

Let me now, in conclusion, congratulate our rising University on its rare prospects—a central position, a large and continually increasing endowment, an able Faculty, a *numerous* and *prodigiously* distinguished body of Alumni; a beautiful, thriving city, proud of its possession; a religious denomination, the largest in the State, and just waking up grandly to its educational responsibilities, wholly pledged to its support. And last, but not least, in the judgment of this deponent, *the choice of men* for Chancellor.

Address

ON BEHALF OF THE FACULTIES OF THE UNIVERSITY,

BY

PROFESSOR HERVEY B. WILBUR, M. D.,

OF THE COLLEGE OF PHYSICIANS AND SURGEONS.



Address.

MR. CHANCELLOR :—

Through the kindness of the Faculty of the College of Liberal Arts of the Syracuse University, I have been requested in their behalf and in behalf of my colleagues of the College of Physicians and Surgeons, to speak a word of greeting to you at this time ; and, aside from the distrust I naturally feel, lest what I say may fall short, in thought or manner, of the demands of the occasion, I frankly confess that duty and inclination run kindly together.

There is a welcome, born of a general feeling of good fellowship, that, on occasions like these, wells up impulsively from every heart, towards a stranger, who comes with an open face, a manly bearing and a courteous manner.

But, there is a deeper source, from which the greeting flows, to which I would now give utterance. For, under the present circumstances, any welcome worthy of the name—any welcome that will bear continual fruit, through coming years, in a spontaneous and hearty co-operation in all your plans and efforts, in a warm and ready sympathy in your purposes and hopes, in short, in that genuine loyalty which the members of any faculty should bear their corporate head, must be based upon reason, and judgment and interest, as well as upon kindly feeling.

In a sense, you come among us no stranger. We know somewhat of the personal history, of the character and the attainments, as well as the peculiar experience that led to

your selection as our head; and by that knowledge, we have the warrant that you yourself know what, for a start in life, a liberal education gives one who fitly improves such opportunities. You must have known, by experience and observation, that the foundation thus laid is broad enough for any superstructure of knowledge, that time and health and opportunity permit, if industry and enthusiasm but guide and inspire; and that the Humanities and the Sciences, blended in the daily work of the undergraduate, combine and mingle in ever new and unfolding relations, in the continued after-pursuits of the life-scholar.

You can measure the personal influence that the several members of a faculty, whether collegiate or professional, can exert in moulding the character and pointing the tastes and ambition of the student. For you know, by a varied experience as a teacher, what a quickening of the faculties, what earnestness of purpose and what energy, the work of instruction in any department of knowledge gives a man—and for the same reason, you can sympathize with and pardon one who in such a calling may exalt his specialty and magnify its relations.

Besides, we know your faith in humanity, in all its breadth, and unconditioned by race or sex; with all the motives, hopes and aspirations that belief in immortality gives; and so, the necessity of a union of culture with religion in any scheme of education. For I take it, Mr. Chancellor, that the history of civilization shows, that when these have been divorced, when the temple and the altar are only the resort of female votaries, and men monopolize the fruits of education, the highest reach is but barbarism glossed over.

With such assurance of your principles and aims, the welcome we bear is deep and heartfelt. It is based upon harmony of views, upon esteem and confidence.

To you, then, we owe an allegiance, in which we believe and which we cheerfully give. Your efforts we mean to

second ; your hands to strengthen by a sincere good will and a hearty co-operation.

In the several and special fields of science that now exist in the two departments for which I speak, and in such others as from time to time may be created, you may be sure that, so far as in us lies, the work assigned shall be done with fidelity and singleness of aim. And then, to its possessor and the public, a diploma of the University shall stand for mental discipline and scholarship, for true culture and refinement.

It is not the number of buildings, nor wealth of endowment, nor multitude of professors, nor costly apparatus, nor heaps of books, (desirable as all these are) that will make this or any other institution of learning a success ; but the fact that it meets the highest educational needs of the country and the times. What is wanted here and now is breadth and thoroughness of instruction ; a liberalizing knowledge, diffused and brought within the reach of any young man or woman, who yearns for it, be they rich or poor. After this, the true power of an institution lies in the wisdom and ability, in the industry, tact and spirit, of those who fill its chairs and manage its concerns.

To an unthinking observer, the foundations laid here, but a short time since, may seem small, and the resources quite inadequate. But we remember, (and the memory gives us faith) that human needs for human knowledge never fail ; that institutions of learning almost never die. Their widening influence and their increasing resources are ever mutually reactive for stability and growth ; and the degree of these is measured by the wisdom and forecast of the founders.

Take Oxford and Cambridge, in the Old Country, with almost nothing left to wish for in the way of endowment, appointments and prestige ; and yet prescription and mortmain, literally, the dead hands, of most old English benefactions, have fettered and will forever fetter the scope and

use of all their resources. Quadrangle and cloister, and the varied forms of mediæval architecture, and more than all, the traditions of the place, have become as rigid moulds to perpetuate the very means by which their ends are sought. They were established for the education of the few—a privileged class; designed to pass the torch of learning from century to century; not to diffuse its light.

For myself, as I look upon yonder hill, with its beauty of outline and breadth of view, in the center of a populous and wealthy State, a thriving city at its feet, where so many avenues of commerce and travel centre; when I see a massive “Hall of Languages,” the earnest of future structures that may adorn that hill in coming years; when I note the large denomination from whose thought and zeal it had its origin; the comprehensive, flexible and liberal charter from which it takes its life and is to get its growth; I see the germ of an institution which in its possible development may leave no room for envy of Oxford or Cambridge or any Old World seat of learning.

Mr. Chancellor, we of the Colleges of Liberal Arts and of Medicine; we, who bear the ark, now resting in tents, look forward hopefully to the temple that is to be. With prophetic vision we seem to view its fair proportions, the richness of its materials and the joy of its worship. With you, our leader, then; our motto, “a broad and liberal culture for the many;” looking reverently toward the pillar of cloud and fire, ever before us; we will not loiter in our camps, but boldly march, onward and onward.

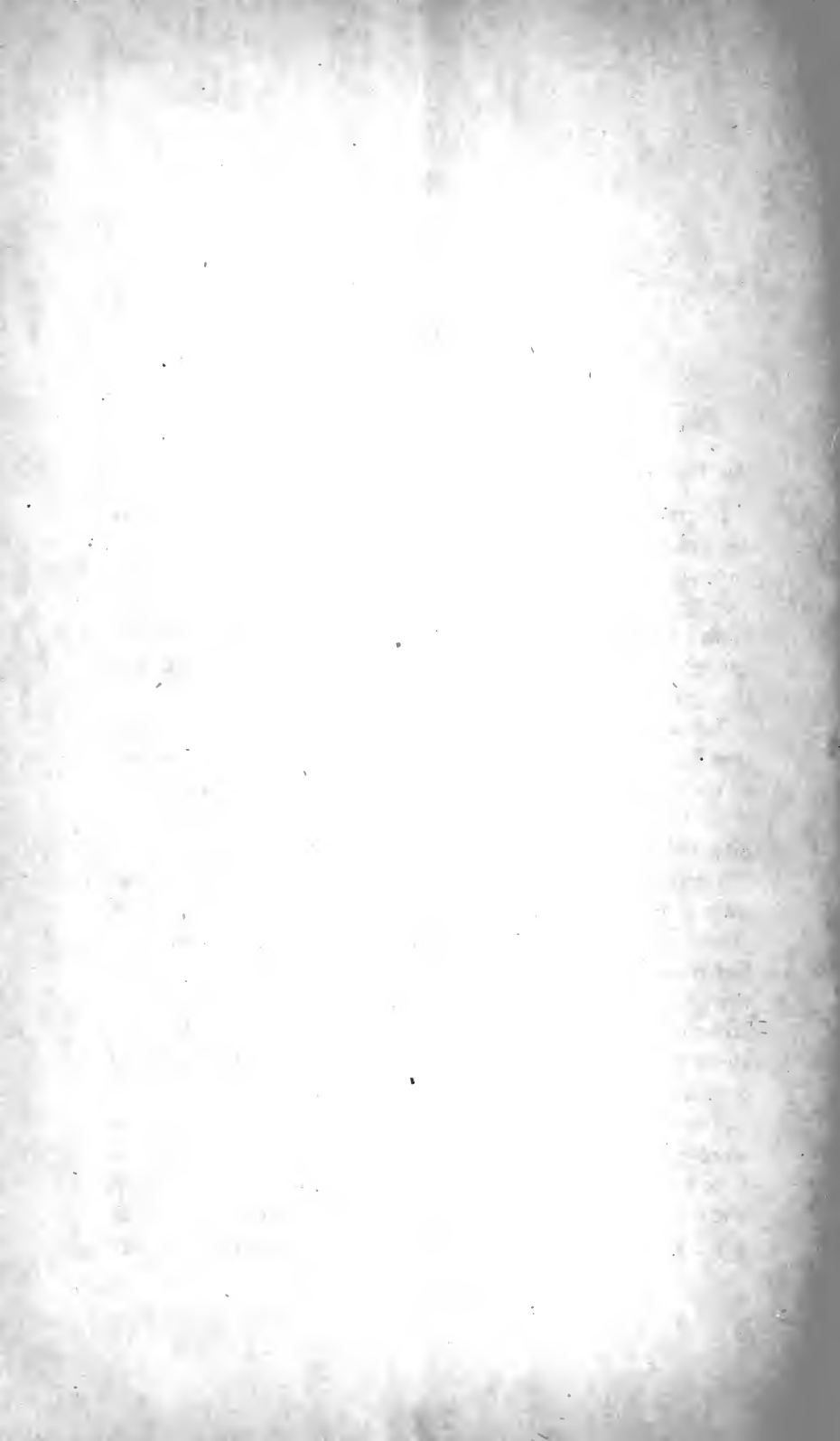
Address of Welcome

ON BEHALF OF THE COLLEGES AND UNIVERSITIES
OF THE STATE,

BY

REV. S. GILMAN BROWN, D. D., LL. D.,

PRESIDENT OF HAMILTON COLLEGE.



Address.

MR. CHANCELLOR AND GENTLEMEN :—

It gives me much pleasure to be allowed some share in the interesting ceremonies of this day. Although not formally authorized to speak for the older Universities and Colleges of the State, I am sure I misrepresent no one of them in heartily welcoming you, Mr. Chancellor, to the fellowship of the scholars and educators of this opulent and powerful commonwealth.

Let us congratulate you, sir, on having been brought to this field of congenial labor, where the duties will be so full of pleasure, where the responsibilities, though great, will be shared by able colleagues, where the hopes of a life of dignity and of eminent usefulness can hardly be disappointed.

I congratulate the friends of the University on the distinguished favor it has met with ; on the cordial marks of good-will manifested by deeds as well as by words, which it has received from this flourishing and enterprising city ; on the good promises which it holds forth in its faculties of instruction ; on the hearty support which it receives from all those by whose energy and labor it has been founded and thus far carried forward.

I might well be surprised, if in this age of the world it were quite prudent to confess surprise at anything, to see how much has been accomplished in so short a time. Why, sir, it was only yesterday, as it seems to me, that the enterprise was suggested, and to-day, buildings have been erected

or purchased. I had the pleasure this morning of inspecting your convenient and ample Hall of Languages, so far as it is accessible, and I came away with a feeling, I am afraid, too nearly resembling envy. Faculties gathered and organized, students attending recitations and lectures, and all the complicated wheels of a great Institution are already moving almost as easily and noiselessly as if they had been moving a thousand years.

But I do not forget that this institution stands under the special auspices of a body which knows no such thing as failure, with whom a consecrated life has ever been the first of duties, and self-devotion has ranked far above mere knowledge ; a body whose beneficent mission it has been to carry joy and hope to the poor and sad-hearted everywhere, and which yet has not forgotten that the sincerest faith is quite consistent with the most profound attainments, and that now, more than ever before, the best fruits of letters and science will be found none too ample for him whose life may be given to works of benevolence and charity ; a body whose name and history are an assurance that that which is highest in our nature, and ought to be the highest in our life, shall have the first honor in the University which it controls, which will give to science what belongs to science, and to faith what belongs to faith.

To all the responsibilities and joys of this important position, let me once more, sir, tender you a hearty welcome. If your experience should be like that of others occupying similar position, you will not be without your hours of anxiety ; you may meet with many disappointments ; many plans may prove less successful than you had every reason to expect ; you may find annoyances harder to be borne than some more serious difficulties ; you may be subjected to much weariness of body and of soul. The problems of education are not all solved. On some of them it may be your province to throw much light. For it becomes a wise educator, not carelessly to cast aside the old methods which

have stood the test of experience, nor hastily to accept new ones, often crude and harsh, but rather to assign to every scheme, if he can, its real value, to pick even from the bushel of chaff, its grain of precious wheat ; from the mountain of rubbish, its one glittering gem.

It is encouraging to remember that, in labors like ours, there are pleasant surprises and unusual delights. We are working, not with gross matter, but with ethereal elements. Success sometimes meets us when we had thought only of failure. What pleasure can be purer and more unalloyed than to see minds shaping themselves gradually under your plastic hand into forms of comeliness and strength, or, as it were, visibly opening on the instant into full activity and force, as the bud sometimes suddenly expands into the full blown flower, or the sun bursts with full effulgence from the cloud. Beside this, you will always be cheered by the sense of important duties well done ; by the grateful recollection of the many who will carry your principles and your lessons with them into the world ; the many who at these fountains first tasted the sweet waters of intellectual and spiritual life.



Inaugurating Address

OF

BISHOP JESSE T. PECK, D. D.,

PRESIDENT OF THE BOARD OF TRUSTEES,

WITH THE REPLY OF

CHANCELLOR WINCHELL.

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Address

Bishop Peck then addressed Dr. Winchell, as follows :—
HONORED SIR :—

It is with no ordinary pleasure that I address you to-day as the Chancellor-elect of Syracuse University and President-elect of the College of Liberal Arts.

You have been selected from a small number of most worthy and distinguished educators, as in our judgment, best suited to the high functions of these responsible offices. Your fame as a scientist and scholar of distinguished breadth and progress, has passed beyond the great country of your birth and heroic efforts, and has become conspicuous amongst the *savans* and hard-working men of Europe. But even this, you will allow us to say, would not alone have given you the representative position into which you are this day to be inaugurated. You are to be the chief executive officer of a University established "for the promotion of *Christian* learning." Under the auspices of the church of God, by the sacrifices and struggles of Christian citizens and other philanthropic people, who revere the government of the Infinite One, this University has been founded, with the distinct idea of offering to the young people of the land the highest advantages of education, under the genial and vitalizing influence of our holy Christianity, hoping to add something to the forces which are to produce a class of scholars, imbued with the "wisdom which cometh down from above," and strong in the consciousness of God's

sustaining and directing grace. If, therefore, in the pursuit of the highest science, you had taken your position with Comte and Fichte and Darwin, in "the worship of the creature more than the Creator," instead of with Newton, Hugh Miller and Hitchcock, rising "through nature up to nature's God," we should have passed you mournfully by and sought our representative man in some truer, more logical mind, whose teachings and life would have been faithful to the noble and really divine ideas in which our University had its origin.

Let it, therefore, be known, here and elsewhere, that one of America's distinguished naturalists and most thoroughly progressive thinkers takes his position this day at the head of one of the most powerful educational movements of the age, because he has found reasons in science, both pure and applied, for lofty Christian faith, and a distinctly pronounced loyalty to the teachings of Divine Revelation.

You have noticed, my honored brother, that a chair is ordained, naturally furnishing one of the lecture fields of the Chancellorship, entitled the "Professorship of Evangelical Christianity," the true meaning of which is that Syracuse University steps out boldly in response to the challenge of "Philosophy falsely so called," and a system of education distinctly ignoring religion, and asserts the humble dependence of all learning upon God and his blessing, and the discipleship of students to the wisdom of the great Teacher. It will take its place in the broad, deep currents of the Christian life, as "Evangelical," in distinction from sectarian bigotry, naturalistic Deism, rationalistic Pantheism, and a dead formalism; and, using the word "Evangelical" in a rational sense, it will bring out distinctly the religion of the Evangelists in the power of its own divinely energized propagandism, moving out through all the learned professions into all the world, to fulfill the scholar's mission of enlightenment to men, and redemption from sin to the highest power of love on earth and eternal life in heaven.

Then let it be understood, as the meaning of this new professorship, that we intend to deny that *education* is the final cause of *education*, and to exalt all learning to the highest, purest working philanthropy known amongst men.

You will have noticed the name of another chair which will hereafter direct your attention to one of the advanced ideas governing the formation of this University. Some one of your colleagues will in due time give instruction in "the laws of civil liberty and the duties and rights of citizens;" for the Syracuse University will recognize the disorders of civil and political activities, which in all lands struggling for liberty, corrupt the body politic, rob the people of their rights and property, and demoralize whole nations by the power of private and public immorality. Young men are to be here taught to understand, and vindicate, and use the high franchises of a free citizenship in a way to reach the disorders of society, defeat the schemes of demagogues and enforce the rights of all men.

You have, no doubt, noticed that it is intended here to give due rank and consideration to the old classic learning of historical scholarship, and to what has been termed the new education. Syracuse University means *firmness* in holding on to all that is valuable in the grand old past, and *progress* in all that is new and vigorous in adjustment to this and the coming age. I deem it, therefore, singularly fortunate that we inaugurate to-day a man who distinctly represents the old learning and the new, and who is known to be with the boldest advance of modern thought, and broad enough to take in the past as well as the future.

I may also remind you, honored sir, that the plan of this organization is peculiar, in the fact that it does not ask you and your colleagues to make a University of a College. On the contrary, it requires the University to make Colleges. It proposes a natural, complete and easy division of labor. The College of the Liberal Arts, already begins the realization of our plans. It is to be, and is, a sub-graduate

college of the highest order and widest range. The College of Physicians and Surgeons has just graduated its first class, and has a good field and high prospects for the future.

The organization of the Faculty of the University will now devolve upon you—a Faculty which will, as soon as may be, officially determine the *curricula* of the several Colleges, heretofore necessarily provisional. You will then be in position to receive the recommendations for degrees which will come up from the Colleges, and otherwise supervise interests belonging to the whole University.

May I say in conclusion, you have not been called to preside over an institution already made and endowed. If I judge rightly, such an institution would have called to you in vain. You are a young man. It is now exactly the right time for you to enter upon your great life mission. God has furnished you well for it. An enterprise to engage your intellect and heart, must have its great future to make. If its heroic struggles were over, and its days of ease had come, it would be no place for you or your noble colleagues. Its fresh and flexible youth, its demands for millions of money, with the great public to educate up to the required standard of munificent giving, the certainty of heavy and almost crushing burdens to bear—these are the facts which have found a response in your noblest manhood, and brought you here. While I mourn the order given me to depart to a distant field, which must deprive me of the coveted honor of standing by your side, in these successive struggles, it gives me the strongest satisfaction to feel that the great office which has been waiting for its man, is to be filled by a spirit vigorous, brave and true, which will gather heroism from the trials, and exactions of office, and strength from the pressure of burdens too heavy for any man of rash self-confidence, or timid, unsteady purpose.

It now only remains for me in accordance with instructions received from my colleagues in the Board of Trustees, formally to invest you with the high office to which you

have been called. The symbols of this office I now present to you.

First, the Holy Bible, which contains the exact definitions of *the true and the right*, which are to produce the spirit and control the labor of your administration.

Next, I give you the keys, which will place all the buildings and property of the University under your charge, and symbolize the authority vested in you and your colleagues to determine the conditions upon which students of all grades may enjoy its privileges.

Finally, I present you this seal, which will authorize you, in accordance with the laws, to send out into the world those who have met the required conditions, with the official endorsement of the University.

By the authority of the Board of Trustees, I hereby declare you, ALEXANDER WINCHELL, to be duly inaugurated Chancellor of Syracuse University and President of the College of Liberal Arts. May the blessing of God sustain and direct you !

To this address Chancellor Winchell responded as follows :

MR. PRESIDENT, AND HONORED AND BELOVED BISHOP :—

I accept the responsibility which you have formally entrusted to my keeping. I do it, however, with diffidence and a distrust of my personal ability to acquit myself according to your high ideal.

I shall have frequent occasion to seek the counsel of *him* whose ideas permeate every ramification of the University organization.

I shall need to depend upon the wisdom and forbearance of my greatly esteemed *colleagues*, whose earnestness and unselfishness in the service of the University, have amounted to a personal consecration.

I shall need the respect and affection of the *students*, whose voices of cheer I have heard to-day, mingling with the other congratulations.

I shall need the approbation and co-operation of the *Alumni*, who have accorded me, already, their words of welcome and support.

I shall need the sympathy and fraternization of the *laborers in the cause of Education* throughout the State ; and I count it an omen of much significance, that I am permitted to-day to listen to phrases of welcome from one of their most distinguished representatives.

I shall need the forbearance of the *Board of Trustees*, the courtesies and confidence of the *public*, and the sympathy and material support of the generous friends of higher learning everywhere.

More than all these aids I shall need the *wisdom which comes not of man*.

I have studied the organic features of the University ; I have admired its breadth and depth and symmetry ; I have remarked the broad seal of Christianity, so deeply enstamped upon its front ; I have noted the earnest utterances of the Christian scholars who have heretofore spoken for the University. Upon the strong foundations which you and your associates have laid, I shall labor to rear a structure which will attain as nearly as possible, to the beauty, the grandeur and the beneficence of the ideal you have so fondly cherished.

And may God be my helper,

Inaugural Address

OF

CHANCELLOR WINCHELL.

2002.9.15

Address.

THE MODERN UNIVERSITY.

A wise custom devolves upon the newly-installed executive of a College or University, the duty of presenting an exposition of the general views and principles which may be expected to influence his administration. In conforming to this custom, I propose to set forth my conception of *the Modern University*, and to indicate in a general way, the things requisite to the realization of the ideal, in the character of the Syracuse University.

I. THE IDEA OF THE UNIVERSITY.

Considered in its *historical development*, the Idea of the University has not attained fully to the requirements of modern thought and civilization. This is but saying that supply waits on demand; accomplished fact lags behind originative concept. It may be profitable, nevertheless, to glance, at the outset, at the *historical* idea of the University.

In its fundamental sense, the University is a system of appliances for teaching and advancing all learning. Institutions have existed for more than three thousand years, which fulfilled these general requisites; though the name appears to have been first applied to the University of Paris, in the year 1206. The varying factors in the historical university, have been *the quantity of learning extant*, and *the nature of the appliances for disseminating it*.

No doubt exists, that the light of learning arose, like the sun, in the east. In ancient Persia, Chaldea and China, were institutions of learning of no mean importance, as the astronomical records, inscriptions and architectural remains of those countries testify. Their learned men, however, were sacred men. Professor and priest were one. In Egypt, as is better understood, the priests established schools in the temples, and, in their esoteric teaching, expounded the science of the times to the favored few. Among these, were pilgrims from Asia Minor and the islands and peninsula of Greece. Egyptian learning was incorporated with the results of sturdy Grecian speculation; and, in the cities of Greece, distinguished scholars gathered around them pupils from many lands. The great problems of the Universe confronted the Greek thinker, as they confront the philosopher of to-day, and eager pupils flocked to hear his exposition of the "first principle" and "ground" of all existence. Thales, Anaximenes, Anaxagoras, Heraclitus, Anaximander, Leucippus, Democritus, Pythagoras, Parmenides, Zeno of Elea, are the honored names of great schoolmasters of the pre-Socratic ages, who grappled with the highest problems of nature, and strove to lead their pupils, through an interpretation of the phenomena of nature, to an apprehension of that intelligent unity and First Cause from which all existence springs. Pythagoras, with his circle of disciples around him, has been called by the historian Dahlmann, "the oldest university."

I need but to advert to Socrates, the quizzing pedagogue of Athens; Plato, the eloquent lecturer of the Academy which he founded; Aristotle, the encyclopædic master of the Lyceum, to remind my hearers that real universities existed in the palmy days of Greece, in which master-spirits expounded the higher learning of their times.

At Alexandria arose the first High School founded by the patronage of the State. The "Museum" was planted by Ptolemy Soter, and grew, under successive kings, to the

magnitude and worth of a real university. Here was gathered a library rich in the sciences and literatures of Greece, Rome, Persia, India, Babylonia, Phœnecia and Æthiopia; and its numerous professors gave instruction in the philosophy of all the schools, in mathematics, astronomy, geography, medicine, anatomy, natural history, grammar, criticism, poetry, history, and both Jewish and Christian theology. Here flourished Pantænus, the first professor of scientific theology; here, the authors of the Septuagint version of our Sacred Scriptures; here, Philo, Josephus, the evangelist Mark, Athenagoras, Clement and Origen.

At Rome, the "Athenæum," founded by Hadrian, on the Capitoline Hill, became both the university of the Latin race, and the mother of the "Imperial Schools" established in all the chief cities of the Roman dominion. Constantine founded a university at Constantinople; and schools less celebrated sprang up in all the principal cities of the east.

The downfall of the Western Empire signalized the eclipse of learning. The schools that had flourished throughout the Roman realm, languished or became extinct; and science and literature withdrew to cloisters and cathedrals. Now, schools of the ecclesiastical sort sprang up from the ruins of the Imperial Schools of the Roman period; and the monasteries became the conservatories of the learning of antiquity. The Benedictines, in the sixth, seventh and eighth centuries, were the chief custodians of the interests of education. Through their enlightened aid and co-operation, Charlemagne organized that system of monastic, cathedral and foundation schools, out of which have grown, in process of time, the great schools and universities of Germany and France. But the sad decline of learning is apparent when we contrast the curricula of these schools with the range of science taught in the Museum at Alexandria, in the first three centuries of our era. The instruction in the lower schools was confined to reading, singing, reckoning and writing. The studies of the higher schools were divided

into the *Trivium* and *Quadrivium*. In the former, the student pursued grammar, logic and rhetoric ; in the latter, arithmetic, geometry, astronomy and music. The studies of the Trivium and Quadrivium were styled "the seven free arts."

The "Palace School," organized by the Emperor, became the forerunner, if it was not the germ, of the University of Paris, the oldest educational institution which has been perpetuated to our times in the character of a university. The first of the modern universities was developed, therefore, from an ecclesiastical school ; and its range of instruction was, accordingly, limited, at first, to philosophy and theology. Subsequently, medicine and the canon law were added. The classification, which had originally been according to the nations represented among its students, was now (1260) based upon the nature of the subjects taught ; and about this time, the Faculties of Theology, Medicine and Canon Law assumed a distinct existence.

The University of Bologna, which, in order of time, stands next, seems to have grown out of a school of jurisprudence, instead of an ecclesiastical institution. Properly speaking, this "university" was a college of law, or rather two separate colleges distinguished solely by the nativity of their pupils. Subsequently, however, a "University of Arts" was established ; and still later, (1362) a "University of Theology."

About the same time—the end of the eleventh century—a school at Oxford, England, whose history, it is thought, may be traced back to the reign of Alfred, began to expand into the proportions of a university. About a century later, the University of Cambridge took form from another scholastic institution. In these universities, the co-ordinate bodies, or colleges, were not the "nations," as in the University of Bologna and the early history of the University of Paris ; nor the several Faculties, as in the later history of the University of Paris and all the German universities, but the bodies of teachers and students gathered in the several

halls or buildings. Nor was the English university-idea as broad and truthful as that of the French and Germans ; for, while in the Continental institutions, the university embodied and consolidated all the "nations" and all the "faculties," the English held, and still hold, that the university is founded *in the arts*; and that the faculty and students in arts constitute the university.

The first of the German Universities, founded at Prague, in 1348, and the second, at Vienna, 1365, discarded, at the outset, the accidental distinctions of nations and lodgings, and adopted a classification according to sciences and faculties ; giving the university, in its body and soul, the completer solidarity demanded by their deeper insight into the unity of truth.

The oldest American universities have grown out of colleges founded as schools for the clergy. They were modeled, in their origin, after the English colleges of Oxford and Cambridge ; but they never followed their prototypes in the multiplication of Faculties of Arts ; and the broad university idea has been present in sufficient force to affiliate and assimilate the subsequently added faculties of Medicine, Theology and Law as well as higher faculties of science and the arts.

The historical idea of the University in respect to its control, is that of a close, independent corporation, electing its own chief and subordinate officers, and determining the laws and conditions of its own being. Universities were not pre-ordained nor preconceived by either secular or ecclesiastical authority. They grew, as language has grown. Strong intellects gathered pupils about them by a sort of concretionary attraction, and the body was permitted by the State to regulate its own existence. In the University of Paris, the teachers constituted the corporate body, which exercised control of the pupils. In the University of Bologna, the students were the corporate body, and elected their own presiding officers and professors. It is worthy of note that

the ancient idea of the University recognized no authority outside of the teachers and their pupils ; and, in the European universities, these traditional franchises have been largely, and, I believe, wisely, respected, even to the present day.

In those universities where classification according to nations prevailed, a head or "Proctor" was elected by each "nation," and a "Rector" of the university was chosen either by the proctors or by "electors" designated for that purpose. Where classification according to "faculties" existed, the head of the faculty was styled the "Dean." In the English universities, the general officer was styled the "Chancellor." In the universities of America, the head of a faculty is generally styled the "Dean," if the co-ordinate faculties have come into existence ; if not, he is generally known as "President." The chief executive of a university organization is styled "President," "Chancellor" or "Rector."

In the German universities, the assembly of all the faculties was styled the "great council." In some American universities, it is known as the "academic council," or the "senate." The "lesser council," among the Germans, was constituted by the deans of the four faculties, and with these, in some of the universities, "assessors" from all the faculties, or from the Faculty of Law alone.

The other variable factor in the historical idea of the University, is the sphere of human knowledge, and the appreciation of it by the learned.

We remark, first of all, however, certain fundamental judgments which have found expression in all ages. First, *the Divine* has always been made the object of search and research. In the Oriental and Egyptian schools, theology embraced all learning. With the Greek philosopher, the attempt to reach the ultimate cause of all things, gave birth to the sciences. Thales thought he had found the ultimate principle in *water* ; Anaximenes sought it in *air* ; Heraclitus of Ephesus, in *fire* : Anaximander, in *the infinite* (το απειρον) ; Leucippus, in *atoms* and *space* ; Democritus,

in *atoms* and the *vacuum* ; Pythagoras, in the principle symbolized by *numbers* ; Anaxagoras, in *mind* ; while Socrates and Plato distinctly recognized a *Supreme Intelligence* as the first cause of all things, and made his being and attributes, and the consequent relations of human agents, the themes of all their discourses. Plato philosophizing is Plato preaching. Whether in the Academy or the Lyceum at Athens, the Athenæum at Rome, or the Museum at Alexandria, the philosopher aimed to penetrate to that ultimate datum which he felt must underlie all the changeful phenomena of sense, and which the soul of man spontaneously relegates to primordial, divine energy. When the phenomena which reveal the outworking of first principles, had been so studied and classified, in search of their cause, as to constitute a series of systems of facts, they began to be studied *for their own sakes*, as material of the sciences ; and the formal study of divinity remained simply a co-ordinate science. Thus appeared, at Alexandria, a well-defined theological college. During the dark ages, while the sciences of nature fell into neglect, the soul of man held fast to the science of God ; and out of this sprang, as before, a new ramification of the secular sciences. The historical idea of the University, therefore, recognizes God, and recognizes Him as an object of study.

Secondly, the science of *Mathematics* has always found place in the teachings of the University and the lower schools. I scarcely need make citations in proof of this.

Thirdly, æsthetic *Art* has always found a generous recognition. Music had a place in the systems of Pythagoras, Plato and most of the ancient philosophers and schools. Singing was taught in the lower schools of the Middle Ages, and music in the quadrivium of the higher schools. The science of music still retains its prestige in the universities of the Old World. Similar statements may be made in respect to the art of poetry.

Fourthly, *Grammar*, or the science and art of languages,

has had a place since very early times ; while *Logic* and *Metaphysics*, since the epoch of Plato and Aristotle, have commanded the full consideration of the conservators and expounders of learning.

These few subjects, however, with slight variations and additions, have afforded the traditional staple of instruction in all colleges of the liberal arts, since the decay of the Alexandrian schools. To whatever extent the university curriculum has been expanded, it has, until very recent times, exposed marked deficiencies in the sciences, arts and professions which especially characterize, and, to a great extent, create our modern civilization. I shall proceed, therefore, after this glance at the past, to set forth the idea of the university *considered as the outgrowth and product of modern thought*.

It is a trite remark that the achievements of the intellect of modern times, have so extended the field of human knowledge and activity that the learning of ancient and mediæval times seems almost insignificant. Systems of truth capable of evolution from the data of consciousness—like the principles of psychology, ethics, metaphysics, mathematics, poetry, music, were wrought out in a great degree of perfection, even by the ancients ; but systems of truth based upon an observation of *external* phenomena, are almost wholly of modern birth. Such, especially, are the sciences of chemistry, zoology, botany, geology, archæology, anthropology, ethnology. This means that a university cast in the mould of the Middle Ages, is no longer a university, if it does not expand with this expanse of human learning.

Another pre-eminent contrast between the mediæval and the modern ages is in the ministration of knowledge to the material wants of the race. In this work the modern sciences have revealed capabilities to which the old subjective sciences could lay no claim. Even the science of medicine, until modern times, was little more than a system of empirical formulæ, founded on a very inadequate knowledge of

human anatomy and physiology, of the nature of disease, the action of medicines, or of the essential principles of the medicines themselves. Modern research has laid a scientific foundation underneath this profession, and rendered it doubly worthy to stand as one of the learned professions. In the meantime, it has added to the list of the learned professions. The science and art of civil engineering constitute a profession as truly learned, as indispensably useful, and almost as extensively patronized as either of the learned professions of the mediæval universities. Something similar may be said of military engineering, of mechanical and of mining engineering. The science and art of chemical analysis constitute another learned profession, which finds liberal employment in answering the demands of modern industries. The science and art of pædagogy have become a learned profession, which has already called into existence its appropriate colleges in the form of normal schools.

These citations serve to illustrate my meaning when I state that the greater portion of the sciences, arts and industries which characterize our modern civilization, have come into existence since the historical mould of the University was cast. The soul of the University retains its identity, and should do so ; but its body needs to be renewed with "the progress of the suns." It should continue to expand itself sufficiently to take in the enlarged mass of human knowledge, so that he who is a part of the University need not separate himself to become an expert in the principles of any science, art or profession.

These remarks, as will be understood, involve some stricture upon the older universities of Europe and America, and a reminder of the opportunities which lie before the new ones. Tradition seeks to make us all its slaves. What our ancestors planned and adopted at Oxford and Cambridge, our pilgrim fathers deemed worthy to be transplanted in New England. What the pilgrim fathers organized and set in motion, their descendants find it reverent to perpetuate.

Be the cry of the living age ever so loud, they are still listening to the cry of the ages of Charlemagne and Frederick the Great. Precedent makes law ; but changed circumstances can unmake it. An enterprising and independent people will sometimes shake off the shackles of tradition. So we have done in the founding of new universities. How much of American progress is traceable to the results of the spirit of emigration, few have considered. In all communities are men progressive and men conservative. The conservative majority perpetuate outgrown institutions ; the progressive minority are selected out by the spirit of emigration to constitute majorities in new states. These men reverence antiquity, but they reverence more, truth, harmony, utility. Without throwing the old away, they are ready to assimilate the new. So we must not be surprised to find the noblest features of an advanced civilization in regions which, a few years ago, were upon "the frontier." New England need feel no chagrin if some of the newer schools, colleges and universities of New York and the Great West demonstrate a more facile adaptation to the demands of the age. I feel fully justified in the assertion that the University of Michigan stands pre-eminent in its methods of rejecting the effete and selecting the useful in the educational systems of all ages and countries, and assimilating with this, all the new ideas suggested by the cautious radicalism of healthy progress. I hope, with you, sir, we shall be alive to the noble opportunity to apply this selective, appreciative and adaptive policy, in the organic shaping of our University.

The solidarity of the sciences, the Modern University recognizes as an all-underlying principle. No science or profession can be properly studied, in its isolation. Each, pursued in its relations, affiliates itself with all the others, giving and receiving sympathy, and converging ever toward the simplicity of unity. There is no specialist but can pass better judgments in his specialty by a knowledge of its relations to cognate learning. The physicist only knows how to ap-

preciate moral and intuitive evidence, when he has gone beyond his sphere as a specialist, and studied the grounds of all belief—the grounds of knowledge and belief even in the physical world. The physician will select his remedies with most discretion and safety, who understands the natural affinities which group the products of the *materia medica*, and the modes of action of their essential principles. This knowledge is drawn from botany, chemistry and physiology. That legislator or judge will arrive at the wisest and most enduring decisions, who has the most extensive knowledge of history and political science, and the deepest insight into the ethical intuitions of man. All the sciences, arts and professions cluster around the heart of the University.

The catholicity of learning binds the University to the schools below. They work for and with each other. The University furnishes brains for the High School ; the High School supplies blood to the University. This unity has been sagaciously, but somewhat feebly and inadequately grasped by that loose organization known as the "University of the State of New York"—a piece of machinery which betrays an inspiration which may some day be realized—the strict concatenation, and mutual adaptation, and serial adjustment of the various educational institutions of the State.

While the University extends its hospitality to every science and the theory of every art and profession, it is not pretended that every College of the Liberal Arts is bound to occupy as broad a field as the University—even with the "three learned professions" left out. A college consists of a faculty for giving instruction in a system of closely cognate subjects, all clustering around a central idea. The University is the complete circle of colleges. Ten colleges of one kind do not constitute a university. But, if a college—say of the Liberal Arts—determines to limit itself to a single faculty, it has as good a right to existence and the exercise of its functions as if it were a university. The very attempt to make it a university might greatly impair its use-

fulness. But the moment it introduces into its curriculum, studies in jurisprudence, engineering or any other profession, it begins to assume the university character. What constitutes the proper curriculum of this college, is one of the mooted questions of the day. I have no reserve in stating my own opinions. *Culture* is the *central* idea of the College of Liberal Arts. It teaches those subjects whose study and acquisition will be useful to all alike. Formerly, the range of those subjects embraced only the ancient classics, mathematics, logic, rhetoric and metaphysics, with the addition, perhaps of music and poetry. While conservative educators are disposed to retain these as the chief means of modern culture, in my own opinion, the range of "liberal arts," viewed merely as a means of *culture*, might be considerably extended. The modern languages, especially the German, afford a species of culture similar to that obtained from the Latin and Greek. I do not assert that they possess equal value. The Natural Sciences afford a species of culture not yielded by any of the liberal arts of antiquity. Moreover, it is the very culture which fits the mind to seize and carry forward the movements of modern society. I record the opinion, therefore, that modern languages and the leading natural sciences ought to stand side by side with the liberal arts of antiquity, viewed merely as means of mental culture.

But culture does not complete the modern idea of the College of Liberal Arts. Its object is both *culture* and *knowledge*. There is a certain round of knowledge as essential to every educated man, as the traditional round of culture. Men whose education is concluded with the curriculum for the bachelor's degree, stand in urgent need of a certain complement of information as well as discipline, to fit them for winning success. Because the College of Liberal Arts has expended its best efforts in teaching the arts which were liberal in the fifteenth century, instead of the nineteenth, it has lost much of its ancient prestige. Young

men have turned away from the institution where they got only culture, to the college of engineering or technology or agriculture, where, if the institution were true to its name, they got only knowledge, and little or no culture. I make no choice between the alternatives. I have long maintained that the College of Liberal Arts, in an age whose progress consists so largely in the subjection of the material world, ought to furnish the pupil with the knowledge requisite for non-professional life, as well as the culture.

The range of studies affording culture to all, and knowledge to those who seek it, is so wide that we have considerable room for selection. After the student has attained a certain degree of advancement in his course, he might be permitted to elect his studies with a reference to his own tastes and endowments, and so as to answer rather the ends of culture or knowledge, according as either is uppermost in his aims. But there is danger of carrying the optional system too far. Immature youths should not be left to their own caprices. With discretion in this direction, the curriculum of the College of Liberal Arts, it seems to me, ought to be so enlarged and liberalized that every young person seeking only a liberal education, should be permitted, in the advanced stages of his course, to make elections suited to graduate him with such an outfit of discipline and information, as should qualify him to pursue any non-professional calling of his choice.

It is a fundamental demand of the modern University, that the data of science be *studied in their integrity*. One class of phenomena constitutes as valid a basis for generalization as another. The importance of the generalization may be greater or less. We are as solemnly bound to collate and study the phenomena of consciousness as the phenomena of matter; as solemnly bound to regard the religious and ethical phenomena of consciousness, as the intellectual. The facts of the moral and religious history of mankind, constitute material for a philosophy as "positive"

as the record of battles and sieges and dynasties, or the reactions of substances in the test-tube of the chemist. The data upon which a metaphysical inquiry proceeds, must be treated with the same respect as the data of a physical investigation. However impossible it may be for the physicist to apprehend the metaphysics of his physics, the University is bound to protect the metaphysician who does apprehend it and assert it. The university takes no part in the controversy respecting the relative value of the sciences and the classics, as sources of knowledge and culture. It opens its hospitable doors to both, and permits each person to decide for himself between the two.

The University tolerates no exclusive dogmatic teaching. Its chosen end is *absolute truth*; its chosen method is *free discussion*. It fears nothing which can be proven true. It holds no cherished doctrine that it will not have searched and scrutinized through and through—tested by every ordeal—exposed to the light of every science. Least of all, will it permit unreasoning religious dogma to disrespect the autonomy of personal conviction. Truth does not take its color from sect. Sect may assume the hue of truth. Truth is one to Greek or barbarian, Christian or infidel; and he who weaves in his creed the greatest amount of truth and the least amount of error, will be the champion in the final conflict.

The modern University knows no *distinction of persons*. This, indeed, is the historical idea. From the very dawn of university life, the great teachers have been waited upon by the disciples of various nations. Nor was race, or color, or caste, or sex a bar to the most generous privileges. Our age can never make it a boast that it first opened the doors of its universities to women. Not only did the schools of antiquity, and the colleges of the middle ages admit women as pupils, but, by recognizing the natural sequel of this, they elected women to professors' chairs. The wife and daughter of Pythagoras were teachers in his school of philosophy in

Italy. Hypatia filled the chair of philosophy in the Platonic school at Alexandria. In the University of Bologna, chairs were filled by Helena Cornaro, Maria Agnesi, Clotilda Tambroni and others.

The ideal of the modern University yields answer to the question, "who holds the natural *right to found a university*." This right rests wherever the want and the ability co-exist—be it in the solitary philosopher, like Plato, or Epicurus, or Abelard, shining as a beacon in the midst of darkness, and compelling the world to pay homage to his genius; or an emperor like Ptolemy, or Hadrian or Gustavus Adolphus; or a doctor of jurisprudence, like Irnerius of Bologna; or a munificent patron of learning from the walks of private life, like Vassar; or a republican state, like Michigan; or a patron of learning joining hands with the state, like Cornell; or a dozen clergymen bringing their armfuls of books to consecrate to the foundation, as at Yale; or a great ecclesiastical body, as at Trinity, Rochester or Syracuse.

Learning and religion have always manifested a marked and ineradicable spirit of affiliation. Viewed in its subjective character, philosophy is a seeking after the first cause—the final explanation—of things—that is, God. Science gives us intermediate causes—explanations which still demand deeper explanation; and he who thinks that science, as such, leads us to real causes, may scorn philosophy and ignore God. But deeper thinking—the mastery of the philosophy which underlies science, discloses the ultimate cause of causes—intelligent, infinite, eternal. This was the faith of the philosophers of antiquity—all save Socrates, who pronounced the search for the first cause vain, and turned his attention to the field of practical ethics. With the ancients, all philosophy was theology; and so intimately was divine existence connected with the phenomena of the universe that, with the early Greeks, cosmogony was theology. History and ethnology show that the thoughtful men of all nations and ages have been the theologians of

their times. I wish, in passing, to emphasize the thought. A knowledge of any truth is a knowledge of God's truth—God's thought; and a search for truth is a feeling after the mind and will of Deity. All science infallibly leads us toward God. As I have just said, it is not the office of science to lead *to* God; and when the devotee of science stops short of finding God, you pronounce his science "infidel." Ah, good friend, that is blasphemy unconsciously uttered. There *is* no infidel science. God made science. Infidelity grows out of the spirit and method of the pursuit of science, and the perversity of the human heart. If the physicist is not led through his science to God, it is the fault of the individual. Let him learn that he has not yet reached the bourne of ultimate inquiry; then he will recognize matter and force generated, pervaded, energized and controlled by omnipresent mind.

This spirit of affiliation marks also the whole history of learning. Religion has been studied in the schools of the world; and even when secular learning died out from the memories of men, Christianity clung to it in the cloisters and abbeys, and nursed its life, and sent it forth again, under better auspices, to enlighten and bless the world. And thus it has happened that our grand modern civilization, which is but the outcome of the sciences propagated and fostered under Christian care, is, historically and pre-eminently, as you have intimated, sir, a Christian civilization. This fostering care has never been intermitted. Our New England fathers cherished learning for Christianity's sake; and from the dawn of college life in Massachusetts, Christian bodies have been busy planting the germs of colleges and universities in every State of the New World. Christianity seems almost to hold an ancient prescriptive right to ally itself with the initiation of educational enterprises of every grade.

As between the prospects of a university founded under distinctly *religious auspices* and one founded or sustained by

the State, I feel inclined to the opinion that the former has most to expect. Not that the State possesses less ability, but that the religious body possesses more intelligence and a better will. A State-university is at the mercy of the caprices of a legislature. A university planted under the auspices of a powerful religious body, rests in the affections, the intelligence and the enterprise of its representatives. These representatives are the clergy and select laity. Now, when I place a body thus constituted by the side of an average State legislature, and ask myself from which body I can most reasonably expect a reverence for learning, large views and incorrupt legislation, I do not hesitate to bestow my confidence upon the Christian body. Add to this consideration, the closer interest which unites the members of a religious body with the enterprises which they have espoused, and the pride which it is natural to feel in the enlargement and success of such enterprises, and it seems to me that good reasons are found for building better hopes on a university which a powerful ecclesiastical body has planted and become sponsor for, than can be entertained of one launched forth upon the languid sympathy of the great public, with no great humanitarian interest warming around it, to cherish it and rear it.

But all this does not imply that a university or college thus planted and nurtured must be maintained in the direct and exclusive interest of the ecclesiastical body which controls it. The honor and prestige which grow out of its worthy and successful administration, no doubt, belong to that body. No doubt, also, a predisposition may be felt, on the part of pupils and the public, toward a Christian denomination doing efficient work for education and science. But the spirit of the University demands absolute freedom from all direct teaching or influence of a partisan character. If such teaching be tolerated, free opportunity must be given to antagonize it. On controverted topics, discussion eliminates the truth. It must be expected, however, that any teacher

will feel free to entertain inflexibly the tenets of the body which determines his appointment—as every teacher is free to entertain different opinions—and it must be expected that every teacher in his unofficial capacity, shall be at liberty to teach his tenets to such persons, inclusive of students, as may be pleased to listen to him. But this liberty could not extend to a tolerance of teaching calculated to subvert the fundamental principles of a Christian institution. The law of self-preservation forbids. Christianity is our fundamental postulate. There is one department of the University, however, in which the religious body controlling it must have full liberty to teach and expound its distinctive theological and ecclesiastical opinions. That is the College of Theology.

Freedom from sectarian bias in the common teaching of the University is not only demanded by the catholic spirit of true learning, but by considerations of expediency, candor and fair dealing, in any case where people holding diverse ecclesiastical views, have co-operated, in the interests of education, with those who assume control. In the Syracuse University, every consideration dictates the laying of a broadly Christian foundation, and the inauguration of a manly, ingenuous administration. While I shall hold to my own and defend it, and shall claim for my church the chief honor which may be earned by a successful management, I earnestly hope that our successes may be of such a character as shall bring unfeigned satisfaction to the heart of every Christian citizen of the commonwealth, whatever be his creed.

II. INTERNAL ECONOMY OF THE UNIVERSITY.

In descending from the fundamental idea of the University, whether considered as an inheritance of the past, or a sequence of modern civilization, we encounter certain considerations of secondary importance, relating to the economies of the University.

The constitution of the legislative body of the University has been various, and continues so. In America, the lodgement of the function of legislation in the hands of the faculties has not been considered expedient, chiefly, I judge, because the complicated and sometimes large, pecuniary operations of the institution, are supposed to demand peculiar business qualifications ; but partly, I also judge, because it was supposed the legislation of the Faculties might be warped by a selfish bias, which would conflict with the interests of the college or the university. The body of students has not been vested with any amount of legislative control, evidently, because, in this country, our colleges and so-styled universities have been rather gymnasia, in which the requisite maturity has been lacking. Accordingly, the supreme authority has always been vested in an external corporation, in which the Faculties have generally been represented simply by their chief executive officer. In the case of State institutions, the legislative body has been appointed by the governor, with or without the consent of the senate, or has been elected directly by the votes of the people—a system which is attended by grave dangers. In the denominational institutions, the legislative board, once constituted from representatives of the controlling denomination, has generally been made self-perpetuating. Recently, however, the Alumni have been permitted, in some cases, to elect representatives to the collegiate or university legislature ; and this policy shows a tendency to revert to the original methods. The government of the Syracuse University embodies the representation of five separate interests. These are :—1st. The controlling denomination, whose several “ Conferences,” within the State, send their representatives to sit on the Board of Trustees ; 2d. The co-operating denominations, which may send from six to nine representatives to sit upon the Board ; 3d. The Alumni, who send three trustees ; 4th. The State at large, represented by the

Governor, Lieutenant-Governor, Chief Judge of the Court of Appeals, and the Superintendent of Public Instruction ; 5th. The Faculties, represented by the Chancellor of the University. It would seem that such a representation of the various classes of persons interested in the success of the University, should secure the adoption of measures at once broad, well considered and permanently useful.

Further, in respect to internal economy, the question arises whether the interests of higher education are likely to be promoted by the introduction of a system of compulsory, compensated manual labor. I am fully prepared, by observation and experience, to render a negative opinion. As to compulsory military drill, my judgment is the same. Boys, who still need to acquire habits of order, punctuality and subordination, will undoubtedly be benefited by the discipline of systematic manual labor, or a quasi-military life ; and all will add symmetry and vigor to the bodily physique by the use of such means. But, when students have attained to the stages of a *higher* education, they ought to be left free to choose, with the advice of parents and teachers, their own method of physical and mental development.

Other questions arise, having reference to the methods of instruction. Originally, the exclusive method of the teacher, in the school or university, was by conversation and lectures. The lectures were, often, highly controversial in their character ; and dialectics, as taught and exemplified in the schools, was a leading subject of study by the pupils. But, in those times, books were either wanting or extremely rare, and the principles of learning had not been digested into elementary treatises.

Bringing ourselves, at once, to the condition and demands of modern teaching, we recognize but two fundamental methods—that by lectures, and that by means of laboratories. In all the sciences and professions whose principles

are grounded in the facts of nature, the laboratory is indispensable. The laboratory is nature in miniature, where the operations of her forces can be carefully studied under known and even predetermined conditions. The method in the laboratory is that of investigation, in which the collector of facts rises from generalization to broader generalization, indefinitely approximating the all-embracing unity of ultimate truth. The lecture appropriately reverses the process. It seizes upon the conclusions of the sciences, and, by an analysis, evolves the subordinated and included principles, gradually approximating the facts of immediate observation. The lecture serves as a review and panoramic reproduction of the generalizations of the laboratory. It may even be accompanied by a reproduction of the experiments of the laboratory. This is the favorite method when the lecture is addressed to an audience that has not worked in the laboratory. As to *text-books*, they are but written memoranda, made by investigators and lecturers for convenience of pupils in reviewing the subjects presented in the lecture, or illustrated in the laboratory ; while *quizzes*, or "recitations" are but conversational lectures intended as reviews, or for the disclosure and removal of the difficulties which beset the pupil.

Now, as to the relative value of these four forms of the two fundamental methods of education, little needs to be said. They must all be resorted to. A system which restricts itself to either one, or either two, is insufficient. Exclusive laboratory-work supplies a vivid knowledge of facts ; but they do not assume a systematized and digested form. They are the crude material rather than the symmetrical organism of science. Exclusive lectures may lodge in the memory the generalized principles and their proximate demonstrations, but they do not generally satisfy the mind's demand for the ultimate data. The method, moreover, needs to be supplemented by the quiz, to focalize the floating rays of knowledge in the pupil's mind, and give definiteness

and sharpness to his ideas and mental perceptions. The exclusive quiz leaves the pupil without that breadth and massiveness of view, that knowledge of the correlations of the different systems of truth, and those most recent developments of science, which ought to be afforded by the lecture. The text-book and quiz associated, form a method very extensively pursued, supplemented, according to the qualities of the teacher, by familiar lectures. But a text-book, of whatever excellence, is especially useful only in three ways :—1st. To facilitate a review of the subject ; 2d. To supply cumulative facts and bulky details ; 3d. To furnish references to other sources of information. Its use can never be a substitute for the living teacher full of his subject ; himself both text-book and authority, adapting his utterances to the infinitely various circumstances of pupil, occasion and theme.

These general remarks on methods in teaching, are intended to apply to every species of higher scientific education. I doubt whether the study of the languages, rhetoric, mathematics or philosophy, needs to be excepted. In all these, is something which answers to the laboratory—be it merely the composition of sentences, as in the Ollendorffian system ; a mathematical problem to be solved, or a metaphysical question to be investigated. In medicine, the pharmaceutical workshop, the dissecting room, the clinic and companionship with an established practitioner, are forms of the laboratory. In law, the moot court and mock-parliament are the laboratory ; and in theology, the set sermon or the real pastoral work.

In accordance with the views just presented concerning the co-ordinate importance of the four methods of teaching, it appears that our schools of medicine and law have generally placed undue reliance upon the lecture. Quizzes have the same function and the same rights here as in the College of Liberal Arts. The same may be said of the use of text-books and of quizzes upon them. I feel peculiar satisfaction in observing that the College of Physicians and

Surgeons in this University, has been organized upon a comprehensive and original basis, embracing both these educational methods.

It may be stated, in conclusion of this topic, that the method by lectures may be more extensively employed with maturer minds, the method by quiz and recitation, with the younger ; that the lecture-method is most employed in the universities of the continent ; the recitation and text-book, most used in the English universities, and those American colleges and universities which adhere most closely to the English models ; while other American colleges and universities, notably the University of Michigan, have been free to combine and adapt the two methods.

As a corollary of the foregoing positions, term and final examinations of students should be most rigorous with those instructed by lecture. They are but a form, where the student has undergone a daily quiz, and can possess little real utility.

The uses and abuses of tutors have given rise to much comment and serious discussion. There is no sound reason why tutors should be discontinued, or their presence disguised under other designations. Some of the most efficient, and much of the most laborious work is done by them. The raillery of students is no criterion of their usefulness. The quizzing and examination of pupils, and the hearing of recitations, may be largely committed to their hands. No professor should be required to sacrifice the interests of higher labors, in work which another can more economically perform.

As to the principle of *prizes*, involving also the *marking system*, much difference of opinion has been expressed. We detect a strong modern tendency to renounce it, in its usual scholastic aspects. I have never been able to sympathize fully with this tendency. We cannot divest human life of its prizes ; nor of the struggles and sacrifices, exultation and dejection incident to the stimulus of competition for

life's prizes. The struggle for the highest good is a law of nature, through all the ranks of life up to man. The post of honor or responsibility in the state, the church, or any profession ; appointment to office with or without competitive examinations ; the praises, even, of our fellow men—these all are prizes which awaken the same rivalries as competition for standing in college. Honest, earnest effort loves to be recognized—loves to be awarded distinction. This is an innate sentiment of humanity, and does not exist without a meaning.

It is hoped, however, that these remarks will not be construed into an unqualified endorsement of the methods of prize-offering, still less the forms and applications of the marking system, which have given such just offense in many instances, and have brought a good principle into disrepute.

The question of *dormitories* and *college commons* possesses a rapidly waning interest for the newer collegiate organizations. The dormitory and the commons are a bequest of Old and New England, which we gladly exchange for the more natural and humanizing domestic life of real family relations. Every university-city or town will be found ready to offer family comforts to all its students. Some inroad is made, by this arrangement, upon the traditional *esprit* of student-life ; but the ends of good order, sobriety, industry and true manliness are vastly better subserved by it.

Such a distribution of the body of students through the city, affords the government of the university most important relief. The student becomes a citizen of the place, amenable for his conduct to the same civil authority as the other citizens. This fact throws him upon his best moral principles, securing them a healthy gymnastic, and tending to develop a sturdy manhood and a noble maturity. The self-regulative powers of the individual, it should be the object of the University, in all its discipline, to develop. My ideal of university government is one in which the body of

students is controlled by a high public sentiment of its own. Crime, trickery, meanness, dishonesty, shirking, dread more the frown of the student-community than all the punishments a faculty may be empowered to inflict.

A university located in a city of over fifty thousand inhabitants, must be surrounded by a considerable variety of educational institutions. These and the university have a common aim. The chain of *public schools* should be linked as closely as possible to the university. The university is bound to present a character which will render it honorable and advantageous for the city-schools to affiliate themselves with it. And so of other educational enterprises. If they are worthy, the university regards them with interest and fraternal sympathy, and pledges them its countenance and support. Some of them may yet develop the true character of colleges, and may even come under the university organization, with reciprocal benefits to all.

The spirit of the modern university is watchful, progressive and adaptive. It is broad and liberal. It guarantees to all, intellectual freedom. Every professor is free in his own department ; every student is exempt from subscription to any article of faith. It is conservative of all that is good in the past ; it is progressive toward all that is good in the future. It aims to be abreast of humanity in its onward march ; quick to see and appreciate every new development of thought ; afraid of no truth ; still less afraid of untruth ; ready to battle with every error, and vindicate every position, even its own religious faith (since faith is reasonable) at the bar of reason ; devout toward God and reverent toward Christ the Redeemer and divine exemplar of mankind.

These general propositions respecting the internal economy of the modern university, require, for their practical application, a more detailed development, and, perhaps, in some cases, a more argumentative presentation. But neither the development nor the argument is demanded by the present occasion.

III. THE MATERIAL CONSTITUENTS OF THE UNIVERSITY.

What we have said is a glance at the soul of the University, and the method of its activity. But, now, the University is an *organism*. It has a body, furnished with the various organs requisite for the fulfillment of the mandates of the soul. First of all, stands the phalanx of *professors*. These are the brain and heart of the university. The typical professor is a man who has given up all for learning's sake. With a broad apprehension of the kinship of all systems of truth, he has committed himself to the exploration of a chosen field. While preserving faith toward his specialty, he never runs into a rut from which he cannot at will escape. He glances over the achievements of his fellow-laborers in the field of thought, and his sympathies warm toward every new development of truth. His heart responds to the throbs of the heart of humanity, and he does not cease to be a man, or a member of society, because he has become a scholar.

He is more than this. The professor is both a scholar and a teacher. Too often, in the German universities, have the requirements of the teacher been overlooked. Our typical professor is apt in communicating his ideas. He has a soul to be fired by the revelations of truth which come to him. The spirit of eloquence warms in his breast, and it finds a fitting vehicle for utterance in beautiful phrase. But he never dogmatizes, for the republic of letters tolerates no autocrat. He respects the intellectual freedom of his pupils, and cultivates it ; for what else is education but cultivated spontaneity? Clear in his convictions of the known, he is humbled by the magnitude and mystery of the unknown. Conscious of the dignity and worth of intellectual strength, he worships devoutly before the throne of the Supreme Intelligence and Power.

But while our ideal professor has renounced all things for the truth's sake—to gain and dispense God's truth as revealed to man in consciousness, in nature and in Scripture

—he has not been vouchsafed exemption from the contingencies of mortal existence. The body must be fed and clothed. The family must be maintained and placed within the reach of that culture which fills the ideal of Christian civilization. The professor owes these debts to himself and his family. The University owes the means to him ; and should graduate its allowances to the comparative usefulness of his gifts, a just perception of the requisites to individual and family culture, and the relative value of the currency at the time and place. No person occupying a professor's chair can possibly render his best energies to the cause of learning, as long as he is tormented and distracted by a study of the ways and means of material existence.

In the next place, the *students* are a constituent part of the University ; for there can be no teachers without somebody to teach. Now, while the learning, ability and reputation of the professors give character to a university, the body of students gives tone. On them devolves a high responsibility in initiating and perpetuating that sort of *esprit du corps* whose fruits are order, without visible authority ; harmony, without the loss of individuality ; courtesy, without servility ; sobriety, without staidness ; temperance, without asceticism ; industry, without loss of social amenities ; gentleness, without effeminacy ; manliness, without rudeness ; ambition, without unscrupulousness ; mental independence, without dogmatism ; piety, without cant ; spirituality, without superstition ; orthodoxy, without ostentation.

The student remains a constituent of the University in becoming an *alumnae*. The alumnae—or body of alumni and alumnae—are the great depository of the learning and amenities of university life, from which we invite the public to draw, and from which the world will test the quality of the knowledge and culture which we impart. They are the delegates of the University, duly commissioned to represent the interests of learning wherever go. Each alumnae is,

in a certain sense, a branch of the University, toward which its eyes are constantly turned, for whose acts it will be held to a certain responsibility, and toward which it seeks to maintain an advisory and parental relation. Your literary mother, gentlemen and ladies, whether your natural or your stepmother, craves your confidence, your love, and your fidelity.

Accessory to the labors of the faculties and the progress of the students, are those ample means of *demonstration* which the modern sciences and modern methods of education have rendered absolutely indispensable to complete success. The University demands apparatus, laboratories, observatories and museums. I will not enlarge upon the special utilities of these different orders of adjuncts. The physical sciences demand, especially, outfits of apparatus to illustrate their principles and their methods of investigation. They demand laboratories—especially chemical, physical, geological, zoological and botanical, in which the student may manipulate and experiment for himself, repeating the operations of the discoverer, or even originating operations for himself. The professors demand these laboratories, both as aids to education and aids to research. Original research is one of the first duties of the professor. Nothing inspires the pupil with a more potent enthusiasm for science than association with one who brings out new results before his eyes. But how shall the professor experiment—how shall he make additions to the sphere of knowledge—how shall he fulfill this highest function of the educator, if compelled to mourn the lack of means which his compeers in their various callings are employing, to build up a fame for themselves and the institutions which they honor? I could speak with warmth upon this subject, for here is perpetrated, too often, a towering wrong upon the man who, full of the ardor of science, and blessed with the gifts to further its ends, consents to assume the responsibilities of the professor's chair, but to find himself in a jacket, in which he may

struggle and aspire and grieve in vain, while his soul's best gifts wither and waste in their unnatural and enforced confinement. If you demand men, make place for them.

Museums subserve, also, a double end: 1st. To illustrate to the student the facts, the principles and the history of science and art; 2d. To afford material for professional study and the advancement of learning. For these ends, the University demands collections illustrating geology, zoology, botany, history, æsthetics, numismatics, ethnology, archæology, anatomy, materia medica and the industrial arts and sciences.

Libraries constitute another class of auxiliaries in the work of education. I would not urge upon the student a range of reading much beyond that indicated by the advice of his instructors. Still less would I recommend the devotion of any considerable share of time to the perusal of periodicals—especially of newspapers. One or two good dailies may be followed up from day to day, with profit, and select articles from a larger range of magazines and reviews. The selection, however, should be adapted to the reader, and not made, once for all, by some publishing house. Still, an extended range of periodicals should be accessible, to meet the varied tastes and wants of different students and professors. Especially should the reading room be rich in periodicals worth binding—reports of the newest thoughts of the brightest minds in every department of literature, art and science.

But the chief service of a library is as an auxiliary to the labors of the professors. A library is a depository of the best results of human thought in all ages and countries. To such a depository the investigator much have access—*first*, To inform his own mind, and possess himself of the data worked out by the patience of his predecessors; *secondly*, To prevent a waste of his time and energies in elaborating results already reached, and to warn him from

lines of research which have been shown to lead to no useful ends ; *thirdly*, To place him in possession of a magazine of information vastly beyond the compass of the text-books, from which he can draw, according to necessity or opportunity, and dispense to his pupils. This information may relate largely to the history and biography of his special subject of instruction ; and must, naturally, contain also, a large element of the very newest results, which may require years to find their way into the text-books.

In suggesting, perhaps to the surprise of some, that university libraries should be adapted rather to the wants of professors than to those of students, it is not meant to deny that the students have the chief and ultimate interest in the libraries. There are three ways in which the student secures their advantages : *1st*. In the perusal of current works of literature, art and science, selected especially to meet the demand for popular reading, felt by every person ; *2d*. In the careful reading and study of those special treatises to which the student may be recommended by his professors ; *3dly*, and pre-eminently, in the condensed reproduction of the choicest contents of the library in the lectures of his professors. In an hour's space, the student will thus make acquisitions which it may have cost the professor days or years, nay, a life-time, to provide.

Now, how shall the student acquire such instruction without such professors ? And how shall such professors arise without the opportunities which create them ? To assert that the professor has the text-book for his guidance, is to betray a contemptible conception of the function of a higher teacher. To assert that he must come to his work fully furnished with all requisite knowledge, is either to confess ignorance of the extent of knowledge requisite, and of its incessant expansion, or to demand a professor who has already spent a life-time in storing his memory and his note-books with the select contents of libraries provided under more liberal auspices ; and such a demand would be

preposterous. Such professors the interests of learning never permit to abide in the waste and desert places.

Now, it may as well be stated at this moment, as at any time hereafter, that there is no successful university possible without extensive libraries. You can "run an institution" without them; and, in America, there is no law to prevent your styling it a university; but I can assure you, Mr. President of the Board of Trustees, that the best of men will never retain your chairs if they must know that office here means banishment from communion with books, many books, and books in all languages. I can assure you that the cry for learned men, many learned men, original men in the walks of literature and science within the precincts of the colleges and universities of your own denomination, will never be hushed, until your brightest men are released from the doom of mental starvation. I can assure you that any professor worthy to occupy a chair in the university which fills the noble ideal you have pictured, is either a man who has spent an invaluable part of his life in the hopes and disappointments incident to connection with some poor college, and now comes here, at your invitation, to realize the fulfillment of the promises of a fairer enterprise, or else he is a man who, with years of the genial influences of libraries storing his head and pervading his heart, comes to cast head and heart and hands into the grandest and most auspicious educational enterprise which has yet been initiated by the great religious body which you and I represent. Neither class of men will bow their heads to sentence of perpetual exclusion from those conclaves where the spirits of the good and great of all ages are gathered together, and speak to us from the living page.

These, sir, are emphatic words, but they are uttered not in the extremity of despair, but in the strength of conviction and the prophecy of faith. I wish the impression to go forth throughout the length and breadth of this commonwealth that there is not a man in authority here who will

ever content himself with the conclusion that this University is not to be greater and more beneficent than has yet arisen under the auspices of our religious denomination. We have no vanity in this, sir; we have only profound convictions respecting the best interests of learning, and the vastness of our wealth, and the grandeur of our purposes.

I have thus spoken in reference to the material accessories of the work of education. To complete the enumeration, I should add the buildings. I heartily congratulate the University on the possession of an edifice so elegant, so wisely planned, so substantial and so eligibly located as the one now approaching completion. This, to some American eyes, will be the University. It is a noble exponent of the University's noble ideal. Other edifices, I doubt not, will rise, as the pressing needs of the University demand them.

I have said the University is visibly represented by the instructors and students, and the material accessories to their work. It remains to mention the third constituent of the body of the university—the *legal corporation*. This is the University, in the eye of the law. It stands for the University and acts for the University in all legal proceedings. It stands under the University, governs the University, and determines the conditions of its existence, growth, and usefulness; and is, *in fact*, a constituent of the University. I am tempted to pause and comment on the constitution of the corporation of the University, but I feel that I must forbear. I content myself with saying that I think it well considered—broad, liberal, justly balanced, and in every way, eminently judicious. I see in this a cheering ground to hope that this body fully appreciates the weight of responsibility which has been placed upon its shoulders.

IV. FINANCIAL BASIS OF THE UNIVERSITY.

After what has been said of the scope and magnitude of a university, its great *financial demands* must follow as a corollary. Once, brains were the sole requisite. The stu-

dents and professor, or professors, constituted the university; they assembled in inexpensive quarters and became a law unto themselves. With the multiplication of the sciences, arts and professions, and the diversification and improvement of human civilization, have grown up the needs of more professors, more books and more material for illustration and demonstration. The sum of money demanded for the creation of a modern university is simply enormous. The University of Berlin was founded in 1809, with an annual allowance of 150,000 thalers, which represented a productive capital of about six million thalers. The English Parliament, during the year 1872, appropriated \$2,400,000 to the British Museum, and \$2,900,000 to the South Kensington "Department of Science and Art." According to a recent report of President Eliot, the gross amount of funds held by the Corporation of Harvard University is over \$2,190,000. Of this amount, \$730,000 is the income-yielding capital devoted to the purposes designated "University," "College" and "Library, exclusive of books"—the Divinity, Law, Medical, and Scientific Schools, the Observatory, the Bussey Institution, the Dental School and the increase of the Library being maintained from other sources of income.*

Such sums, I say, are enormous; yet, taking another standpoint, they are but a small percentage of the debt which money owes to mind. Science has originated—what, among the great and legitimate agencies of money-making has science not originated? Here is your Central Railroad rolling through your city fifteen hundred freight cars daily, and rolling the wealth of the west—the wealth of the east—

*It may be instructive to extend statements of this sort. For instance, the annual incomes of certain *strictly scientific* institutions and departments of institutions are stated to be as follows:—Natural History Department of the British Museum, \$100,000; Zoölogical Society of London, \$100,000 to \$125,000; Zoölogical Society of Amsterdam, \$50,000; Zoölogical Garden at Hamburg, \$30,000; Kew Garden at London, \$100,000; Berlin Aquarium, \$50,000; Jardin des Plantes, \$200,000; Museum in Edinburgh, \$45,000; College of Surgery in London, \$55,000; Imperial Geological Institute in Vienna, \$40,000. The annual income of the University of Michigan is now \$84,000.

the wealth of the world, into the coffers of its stockholders. Who invented the railroad, the locomotive, the steam-engine, through which this enormous traffic is carried on? Was it the men into whose pockets the profits are gathered? Or was it men nurtured in the schools of science and art? Where originated the idea of the electric telegraph, whose ceaseless clicks mean countless dollars to American citizens? In a dingy laboratory in the Old World. In the night watches of a poor professor of the New World. But the fact is patent, and the thought is trite. Money can never repay the debt it owes to mind. But let it, at least, acknowledge its obligation. Let it, at least, make confession to the world that learning sustains most intimate relations to the sources of wealth, and to the conditions of society which confer upon wealth its value—protecting it, and making it the means of human happiness. There is only one way in which money can practically make this confession. It must bestow unstinted patronage upon the institutions of learning.

Thanks to the humanitarian culture which the American civil polity has conferred upon American citizenship. The nation may not found and rear its universities; but the citizens of the nation will do it. States may seldom devote the public resources to such ends, but individuals reared by the state will consecrate their millions. Kings and princes we have not, to draw from their magnificent revenues the means to establish schools of science and art; but princely, royal civilians we have, who are tendering resources with more than imperial generosity. Thanks to the conservatism of the state, it has left the field of higher education clear for the development and exercise of the grandest private munificence the world has ever witnessed.

With grateful heart, with exultant hope, we record the fact that our own University has been the recipient of a generous share of this munificence. There are names already mentioned in her history, which will be handed down to the latest generations, gathering increasing veneration

with the rolling years. The University shall be their monument ; and unlike the pyramids, destitute of the forgotten names of their ambitious builders, the University will inscribe the names of its founders and benefactors imperishably upon the pages of its history, and engrave them ineffaceably upon all its walls.

With peculiar pleasure, I acknowledge, in behalf of the University, a generous contribution just received for the Museum of Geology, from one of our adopted alumni, himself at once an ornament to science, a successful author and a patron of learning. It consists of copies of three of the giants of the extinct world—the *Megatherium*, the *Glyptodon* and the *Colossochelys*. These, in due time, you will see mounted, and preaching their lessons, in our temporary museum, inscribed with the name of J. Dorman Steele.

I desire to add an especial word of grateful acknowledgment to the corporation and citizens of Syracuse for the ready monetary sympathy with which they have responded to the demands of this great educational enterprise domiciled in their midst. I should do violence to my own feelings not to acknowledge, also, the cheering cordiality with which I, as a representative of the University, have been welcomed to their city, and the universal interest which has been manifested in my prospective work.

I embrace the occasion, however, to remind our citizens that they will be the largest sharers in the intellectual, social and material results which the University will create. A city like this, should furnish at least a hundred persons annually, desirous of opportunities for higher education. We aspire to build here an institution which will enable them to fulfill their desires without foregoing the privileges of the parental roof. Viewed only in its influence upon the *material* prosperity of the city, a new university,* founded under such auspices, is not to be regarded merely with the same interest with which you welcome the advent of some new manufacturing or commercial enterprise. You, citizens

of Syracuse, have lacked nothing which ordinary business energy could win. You have not lacked even the best system of public schools in the State. The University brings within your reach a new class of agencies. Its affiliations will not only ramify through your city, but will reach out to every city and hamlet and school-room in the State, weaving the wide interests of education in a common web of sympathy with it, and turning all eyes—nay, I hope soon, the *world's* eyes—toward the Central City.

The city, therefore, can afford to be generous toward the University. The city might even afford to sustain the University, and monopolize the munificence of creating such an endowment as would satisfy the needs of the University demanded by modern science, modern culture and modern industry, upon the American soil.

Ample opportunities still exist for individual benevolence. Libraries, departments of libraries, cabinets, laboratories and observatories are yet to be founded and endowed ; and buildings are to be erected for their uses. Lectureships and professorships remain to be endowed. Here is room for a wide range of tastes and sympathies. Chairs of physical science, languages ancient or modern, mathematics, æsthetics, history and philosophy, suggest noble means to perpetuate the memory of worthy names. I hope the time is not distant when some far-seeing patron of learning may be moved to endow a chair which might be styled the chair of the "Philosophy of the Sciences."

I enter upon this field of labor with cheerful hope, and assuring faith. I am here only because I have faith in the *mind* and *heart* and *will* of this people to honor Christian beneficence in creating here a genuine—a grand University. The strength of the bonds I have broken in identifying myself with this enterprise, few can appreciate. But, like Cortez, I have burned my ships behind me, and must conquer success or perish. I rely first, and always, upon Divine aid to guide and second my best endeavor; and I

trust next, to the enlarged intelligence and wise munificence of the men of Syracuse, and those other noble men and women throughout the State, who may yet feel moved to consecrate some portion of their wealth to the cause of Christian Learning.





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